

had him fully in his grasp. It was thru patience that Job endured the loss of all things and said "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." And what a cloud of witnesses St. Paul brings before us, who thru the patience of Jesus Christ "wandered about in sheepskins and goatskins, destitute, afflicted, tormented, of whom the world was not worthy."

Now beloved brethren we know that the present state and condition of our church, as well as her peculiar environments are such that those who are in authority and at the head of the various departments of church work need to exercise a full measure of patience if the many disappointments they meet with shall not cause them to become altogether discouraged. Brethren remember the miry clay of tradition and penuriousness from which we were so recently extricated. It is but a score of years ago that we started in our re-affirmed undertakings for God. We have not yet reached our majority, and great allowance must be made, because we lack training, exercise and experience. I know the churches educational efforts are not supported by our own people as they should be. I know the endowment fund of Ashland College is not growing as rapidly as we would wish it to. I know our publication board is not patronized as we know it deserves to be. Our ministry is perhaps not as aggressive and self-sacrificing as the urgency of the great opportunity demands. Our missionary enterprises do not receive the financial support that such a God-commissioned work should receive.

But brethren this is the pessimistic view or side of the situation; it is the impatient side. When we call to our remembrance the beginning of our efforts along these lines and the obstacles that were placed in our way on every hand, the barnacles that clung to our little bark that had to be scaled off, and the trash that was unloaded upon us, or fastened itself upon us after it was unloaded by others, enough of it indeed to kill almost any youngster however robust otherwise. And yet notwithstanding all this, in the short time of twenty years we have an excellent college out of debt, with a growing endowment, an increasing patronage, ably and efficiently manned, and in its line doing work surpassed by none. A Publication Board that furnishes us with a church and Sunday school literature that is in its production the peer of any. Our present ministry is respected by man, and blessed of God, seeing many sinners brought into the church by the preached word. And our missionary undertakings are all alive, sowing the good seed, and when the Lord of the harvest is ready he will gather in the sheaves. We are just getting or being prepared for the Lord to use us. Beloved be a little longer "patient, continuing in well doing, seek for glory and immortality, eternal life." Yes, "In your patience possess ye your souls."

Were our lot cast in a world where there

is no sin, no temptation, no suffering, and no disappointments, then there would be no need of this virtue. Would all our brethren cheerfully give as the Lord hath prospered them, and as cheerfully and with the real support the various institutions and undertakings of the church as they do their political parties and things temporal, then patience would be a superfluous virtue. But since the transgression and fall of man, the edict of the Almighty has gone forth: "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life." Yes from the Monarch who sits upon the throne and sways a scepter of power before which all the nations of earth may tremble, down to the unfortunate human being that lies in a dungeon in shackles and chains, all must and will experience troubles and disappointments of a greater or less degree, and thru all the ages down to the present time no remedy has been found, no balm has been discovered, save that of *patience*. The child of God hath great need of a full degree of patience, for "he that endureth to the end shall be saved." Woe to you my brother if you do not possess this insuperable armor. Lay hold upon it with all speed and securely buckle it on, for he who hath this virtue well buckled on need fear no foe, for it makes the rest of the Christian soldiers' armature invincible. Is there a lack of unity and harmony in the church or in any of the auxiliaries thereof. You may be sure that some one has slipped the cog of patience in their however otherwise evenly balanced wheel, and the result is, the whole machinery is out of gear. Beloved, if we are to strive to be perfect even as our heavenly Father is perfect; if we are to imitate and to conform to the life and example of Jesus Christ our Elder Brother; if the precepts and examples of the Gospel are to be followed; if the lives and teachings of the inspired apostles are to be heeded; if all these are commendable and of good report, then let us "follow after patience," giving ourselves from henceforth to a faithful pursuit of this virtue for "in your patience possess ye your souls." And for the accomplishment of this end may the long-sufferings of God be the object of our emulation and adornment. And into our lives and conduct and especially into our patience be transcribed the precepts of Jesus Christ our Lord. And then beloved we shall zealously and persistently go forward in our allotted sphere of work in the Master's vineyard, whether we can see great results or not, until he shall say it is enough, Well done good and faithful servant, enter thou into the joys of thy Lord.

SOME WISE CRITICISM

C. H. WETHERBE

The editor of Zion's Herald recently reviewed Bishop S. M. Merrill's booklet on "Sanctification," making numerous quotations from it. The bishop in referring to those leaders of extreme thought on the subject who have failed to make proper dis-

criminations, says that they have thrown the door wide open for deception, extravagance, fanaticism and all manner of evils. "The Herald says: 'These evils have come, in his estimation, from the specialists and so-called 'holiness people,' a descriptive phrase which strikes sensibilities of conscientious men and women unpleasantly because of its discriminating implications, since all Methodists stand for holiness in the proper sense of that word and are by no means 'enemies of holiness,' as the specialists are fond of declaring. With reference to this latter class, so well known among us, the bishop truly says, 'Good men they may be, but they cannot be wise, and their methods are never well adapted to building up symmetrical Christian character. No matter how important the doctrine in itself and in its proper relation, there is un wisdom in making a hobby of it. Some other doctrine is inevitably disparaged. The harmony of things is broken. Extremes beget extremes.'"

I regard these as being wise criticism and much needed by a large number of persons who are not able to distinguish between the real truth. It has long been apparent to me that those who maintain the doctrine that there is a divine process by which one may become instantly freed from all carnality and all tendency to commit any sin, so that he is, in a particular sense, holy, they make a false distinction between Christians, declaring some to be holy, while others are unholy, this running directly counter to Bible teaching, for the Bible nowhere asserts that a part of believers in Christ are holy and the other part are unholy, nor anything of the kind. Moreover, there is no intimation in the Bible that any believer is ever in this life in such a state of heart that he has no need of the present application of Christ's atonement to himself. No Christian has any divine warrant to say to another true believer, "I am holy, but you are not," but this is just what some Christians virtually do say to a large class of their brethren and sisters, which is the reverse of true humility. Sin is the most deceptive, cunning thing in all the world and besides, not a Christian in the world really knows himself fully.

PENNSYLVANIA CONFERENCE

E. E. HASKINS

To J. L. Gillin: In an article on "Foreign Missions" in EVANGELIST No. 35, page 2, occurs the following statement from your pen that surely calls for a statement of the facts:

"But it is not so easy to keep up for a series of years the support necessary to sustain that project born amid the excitement of a day. Some people call all such excitement the effect of the Holy Spirit and by so doing dishonor Him. Action and reaction are equal and in opposite directions is a law of spirit as well as of nature. And the Pennsylvania State conference of a few years ago when such wonderful excitement took